tively Dangerous. "Dr. Osler certainly set the country by the ears when he advocated chloroform for those who had passed the fortieth milestone, but I heard him make another statement that might be considered fully as startling,' said a New York merchant at luncheon the other day. "Several years ago ·my wife was a wreck from nervous dyspepsia Several prominent physicians here had treated her without success and finally I was advised to take her to Baltimore to see Dr.

"He inquired carefully about her habits and particularly about her diet. We described it without going into details, but this did not satisfy the great physician.

"Tell me what you have for dinner, describe the nature of the courses, their number and so on," he insisted. "Well, usually we start with some good nourishing soup," I began.

"'Stop right there,' interrupted Dr. Osler. 'Soup must go. There is a popular fallacy that soup is nourishing. That is a mistake. It is one of the most harmful things one can eat. It is worse than lobster. Of course, there are times when a simple beef or mutton broth is not to be condemned. But as a rule soup is positively dangerous. It dilutes the gastric juices and it ferments too rapidly to permit it to be easily digested. It is the greatest cause of dyspepsia and nervous disorders. Vegetable soup should be thrown into the garbage pail, where it belongs, instead of being poured into a delicate stomach. Half the nervous wrecks among society folks who live well are caused by eating soup."

"Dr. Osler gave some other advice, which was followed by my wife in addition to giving up soup. Soup is never served at our table and has not been for four years. My wife is well and strong to-day, and she can eat anything on the menu except soup." -New York Press.

Why They Buried Her.

An incident that happened long enough ago to make its telling harmless began with the meeting of two old Cincinnatians on the street. Locking arms, so runs the tale, they strolled slowly along, discussing various topics. Personal ones were touched upon at last, and after exchanging family solicitudes for several moments, the Judge asked the Major: "And dear, old Mrs --- , your aunt?

She must be rather feeble now. Tell me, how is she?" "Buried her yesterday," said the

Major. "Buried her? Dear me, dear me:

Is the good old lady dead?" "Yes, that's why we buried her." was the Major's method of ending the subject .- Life.

Dining on Horsenesh.

That stanch vegetarian, Bernard Shaw, says the Springfield Republicap, should find a congenial theme for Satire in the opening exercises of the new, society for the protection of horses founded in Berlin.

The president, Major General Zobel, explained in his address that the purpose of the society is to persuade people to be kind to their old horses -not to work them, but to fatten them up and slaughter them for the table! To this end the society, following the example of a similar organization in Paris, intends to give a supper at which the different ways in which horsestesh can be served will be shown. At Potsdam the number of horses slaughtered has increased 25 per cent, since last year, and the number of swine slaughtered has falen off 13 per cent.

An Automobile Adventure. An extraordinary automobile escape s told by the London papers. It is omething beyond the usual when mond safety, machine and all,

in a tree A French artist had been staying at Lake Como, and was driving an automobile with three friends near Brunate, when descending a steep hill the car struck a large stone, swerved violently against the parapet protecting the mountain road from a precipice, and, breaking through the masonry, went clear over the edge. Luckily, the branches of a tree growing from the side of the rock, and reaching nearly to the road level, caught the car as it fell, thereby saving the four men from certain death After being "treed" for some hours, the party was rescued from their unpleasant position.

Happiness is never found by hunting for it. So. 26-'06.

THE DOCTOR'S WIFE Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find Grape-Nuts and albumen water very nourishing and refreshing. This recipe is my own idea and is made as fellows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice or devering. This affords a great deal of nourishment that even the weakest stomach can assimilate without any

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape Nuts with fresh or stewed fruit as the ideal breakfast for anyone-well or sick," Name given by Postum Co., Battle Creek, Mich.

In any case of stomach trouble, neryous prestration or brain fag. a 10 'days' trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way ending the trouble. "There's a reason," and trial

Look in pkgs, for the famous little book, "The Road to Wellville."

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY REV. DR. ALLAN DOUGLAS CARLILE.

Subject: Christian Growth.

Brooklyn, N. Y .- The Rev. Allau Douglas Carlile. D. D., who has received a unanimous call to the pastorate of the Throop Avenue Presbyterian Church, in this borough, made vacant by the death of Dr. Louis Ray Foote in December last, preached for the first time to the congregation of that church Sunday morning. He is now the pastor of the Tabernacle Presbyterian Church in Pittsburg. Pa., where he is highly esteemed. The subject of his discourse was "Christian Growth." His text was II. Peter iii:18: "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ," and he said: In the Greek the article is before the

noun in both cases: "Grow in the grace and the knowledge." Grace is defined. theologically and abstractly, as "God's loving favor; unmerited by us." The "grace" of our text is definite and specific: "the grace of our Lord Jesus." and, for our purpose this morning, may be taken as the sum total of the graces that make up Christ's matchless character, our development in Christ's likeness, and not by the acquisition of new graces, but by a growth of those within us already received. Growth, normal growth, is necessary to health; if life be checked it argues serious malady. Christian maturity is nothing ble. Lop off lump after lump and give short of Christ-likeness. This we have us love in a mighty principle," which is not yet attained; until we do there can be no more important question than: Are we growing at a normal mate? Are we better than our fathers? Is the Church to-day better than the Church of the Reformation? Or in the Apostolic day? Perhaps you doubt the possibility of such a thing. But mark how it grew from Pentecost to John. and then remember that we have the same things before us still undone. We have the same spirit of God to guide us, and we have had 1800 years more time. Would it not rather seriously reflect upon us if we had not advanced upon them? In the days of Ahab, the darkest period in history. Elijah want-

ed to die because he was no better

In the church, as in nature, there is:

twofold growth: One from without

and the other from within. From with-

than his fellows.

out the development of what I call corporation in numbers and in wealth and in the consequent influence upon the world which it has gained in the same way and maintained for the same reason as any other world power. The inward growth is development from the heart outward; growth of character. and, necessarily, a growth of individual character. The development of the church in character only through the development of the individual character. For the church is like other corporations; it has no character apart from its members, and it depends upon the perfection of each several member for its perfection. One, you see, is growth in bulk, the other in character one of the corporation, of the corporation indeed, but only by the growth of the individual, and one is the rebuilding of the temple of God. One is the progress of the kingdom of God wherein we have a citizenship, and the other the progress of the kingdom of God, which is within you. The first we read of constantly, the second we hear of rarely. The last is the most important and the less continuous in this our day. I do not wish to be misunderstood. I glory in the outward growth of the church and the mighty works done for Christ in the world, but all our works mean nothing beyond the whitewashing of the outside of the sepulchre, save only in so far as they are the natural and inevitable evidence of the working of a God-like character. Are we growing in character at a normal rate? We know the standard. Christ gave it the parable of the tares and the wheat; tares and wheat growing side by side, but further and further apart. So are the church and the world growing together, but more and more unlike until the harvest. At sowing time, even, was not the dividing | taught. line clearly marked? Is it so to-day? If not it shows change of character on one side or the other. Which is it? You ask: Is not this spiritual development of so subtle a character-that we can hope for its continuance even though not recognized in ourselves or others? How can there be change of character without a corresponding change of life? Look back to the sowing time, when to cross the dividing life meant martyrdom. We have a harder task to perform than any martyr had who died for Christ. There are hundreds here to-day who would do that. It is not hard to die for Christ. but I tell you it is hard to live for Christ: to plod on day by day on our unheroic way, persistently, consistently living with God in this world. And that is your task and mine. Get the character that will enable you to do

That question comes: "What is the use? Does not the catechism say we are not going to be perfect in this life. but will be when we die? What is the use?" Suppose the death angel sum-moned you to day. In order to stand worthily in the presence of Jesus everything that defileth must be stripped off. What would there be left? A babe is perfect, but it is only a perfect baby. I once knew a beautiful child, the delight and joy of the household, but, alas! She grew up to the age of twenty and was still a babe. A babe of three is a child of promise, but a babe of twenty is a monstrosity. And is X not possible that in the holy city there are babes of three score years and ten whose only place is among the children? Would that satisfy you? No? Then "Grow in grace and in the knowl-Christ." But how? Two things are necessary: The spirit of God in our hearts and the knowledge of the truth as it is in Jesus. The spirit of God you have; the knowledge of the truth you must acquire. For it is by the truth that you will be liberated; by the truth you are sanctified.

It is not enough, therefore, to say: "I know I have not done as well as I know; I will try to do better." You always do as well as you know. The rath you know has been making you what you are. To be holy you must be wiser; to be better you must know more, for truth is not a thing you can low, was at once seized on by the record in a book or formulate in a rascals and their newspapers as glescreed. Truth is a great living character, a life-determining principle: "As a man thinketh in his heart, so is he." Take the Bible and follow the word. Like growth in Christ growth in knowledge must be gained individually. You cannot know another's knowledge any more than you can go to heaven mother's faith. Some years ago in a theological seminary a young man was being examined. He got along well until one of the examiners asked iim a certain question, which took hi a by surprise. He could not answer in is then state of mind. If he had been asked suddenly his age he could not have told it. At last on the question being pressed be said: "I believe what

the Presbyterian Church believes." He did not pass. It will not pass you. There are some things like that in the church, far too serious to be funny. Such as going to the pastor time after time and asking: "Is this right?" "Is that man's position correct?" Where is that spirit that guideth into all

What are you doing to advance the Presbyterian Church, or our name in His name, by your own development: A danger to-day lies in believing in the wrong or error that may be in our creeds. Is there anything in them that ought to be eliminated? It is a great peril to think that all truth is in our creed and that what is not written there is wrong. For that stops advancement and is a check to our progress in Christ's knowledge and grace and means declension-loss. Christ

taught the truth and did not formulate it. The apostles enlarged upon it to meet the needs of the growing church; the early fathers systematized truth into creeds. And so it went on down from the time of Constantine to the Renaissance, until we found the truth, not by ecclesiastical dictum, but in effect it was the same. I have seen old people so under the domination of their ecclesiastical commentator that they could see nothing in the Bible but

what he taught. But as I read the signs of the time the church to-day is on the eve of an advancement in the knowledge of Jesus Christ unequalled in her history. You and I want a part in that. I know some of my ministerial brethren do not so read: they listen to the jarring voices of to-day: "Down with the Bibut a sentimentality. That is not what God means. We are at the headwaters of a mighty, flowing river, which is yet bubbling and has not become deep and calm and still. But it will, and when it does we shall have more truth, not-Be sure of that. Our creeds ought to gather up in themselves all the truth that is in Christ Jesus perpetually, just as He gathers up in Himself the "fulness of the godhead bodi-Their confusion is like a puzzle

picture from which some pieces are ost. It is your duty, and mine, to find the pieces and put them in their proper claces until our creed becomes a perfect pen picture of the God-man. When it does, we shall have a creed on which very lover of the God-man will stand comfortably. It will be that way in neaven. It shall be that way on earth. Don't you want a hand in that? How? Net only for your own sake, but for the world's sake and the church's sake. Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." Simply by the use of the means of grace which Christ instituted for that very purpose: by the public A very large stone. "About his neck." ministry of the Word, by private intercourse with Jesus, by your right use of ishment used among the aucients. 7. the Word of God. by those activities for which you find channels not only in the church, but out of it every day. whereby your spiritual muscles and sinews are developed as your physica! ones are-by use.

JULY FIRST.

Humility, the Foundation Virtue .-Matt. 20:20-28; 1 Pet. 5:5.

To be served requires no greatness; those only require greatness that

Servant, the great Self who henceforth dares scorn a servant? Humility is the true cloth of gold;

no royal robe is so resplen lent. There is no more certain omen of failure than to have God against you; that is, to be proud in spirit. Suggestions.

"Humility" is from the Latin "humus," the ground; it is the ground of all nobility, the foundation virtue.

Humility is the foundation of wisdom: the conceited man cannot be Humility is the foundation of in-

fluence: men do not love self-lovers. Humility is the foundation of happiness; everweening ambition always means misery, but modest contentment means peace, whatever the lot may be.

Humility is the basis of salvation. Many men will not be saved because they want to save themselves. Illustrations.

Any teacher will testify that a mediocre scholar who is teachable will learn more than a brilliant scholar who thinks he knows it ali. The head of a church is called minister, i. e., a servant. The head of a government is called a prime minister, i. e., the first servant.

Questions. that and you may let the works take care of themselves. Am I trying to exalt myself, or my Saviour? Do I find my joy in the service, or

the reward? Do I count any service of others beneath me?

Quotations. Humility is the solid foundation of all the virtues .- Confucius.

There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.-Henry van Dyke.

The doctrines of grace humble man without degrading him and exalt him without inflating him.-Hodge. At our worst, we are weaker than

we think. At our best, we are stronger than we think. We have help in both directions. Let us, therefore. be humble and watchful on the one edge of our Lord and Saviour, Jesus | hand, and hopeful and joyful on the other.-Bishop O. P. Fitzgerald. That things are not so ill for you

and me as they might have been is partly due to those who lived humble lives and rest in unvisited tombs .-George Eliot.

Says Samuel Merwin in "Success Magazine:" The President's "muckrake" speech, in spite of its frank and outspoken plea for henest, merciless exposure of rascals high and rascals fully as if it were a defense of second-story work and perch elimbing. Already the rebaters and bribers and adulterers and respectable grafters are beginning to walk abroad with the old smile, and to say. "After all, this is a pretty good country and a pretty good world."

They Flag the Train.

The Midland Railway boasts that two of its stations have names which few passengers can pronounce. They are Penrhyndeudraeth and Ystradgyn

INTERNATIONAL LESSON COMMENTS FOR JULY 1.

Subject: Jesus and the Children, Mart. xviii., 1-14-Golden Text, Matt.xviii..14 -Memory Verses, 2, 3-Topic: Lessons From a "Child" Text-Commentary.

I. A question asked (v. 1). "At the same time." After Peter had returned from paying the tribute. "Came the disciples." By combining the three accounts we learn that the disciples had discussed the question as to who should be the greatest, and that Jesus, knowing their ambitions, had opened the subject by asking them about the dispute they had among themselves by the way. At first the disciples, thoroughly ashanied, were silent, but a little later they came and submitted the question to Him. "Who is the greatest?" Such is blind human nature; always desiring to be made prominent. "In the kingdom of heav-They still view the kingdom of Christ as a temporal one.

II. Lessons from a little child (vs. 2-5). 2. "Called a little child." Jesus purposes to teach them by means of an object lesson. He corrects their false ideas about greatness. The little child was their teacher.

3. "Verily." A word that denotes the importance of what is to follow. "Except ye be converted." The word here rendered "be converted" means "turn about so as to face in the other direction." It always signifies a radical and complete change. "And become as little children." Humble, teachable, obedient. "Ye shall not enter." They not only could not be first, but they could not enter. There is no way into the kingdom of grace only by the door of humility. 4. "Whosoever." All have equal privileges. "Shall humble himself." None but the lowly are in the kingdom, and the lowliest in the kingdom are the greatest. "The same is greatest." Selfishness is the root of all sin. True humility is the surest mark of true greatness.

"Whose shall receive." That is, shall show kindness to, shall help and care for. "One such little child." This refers not only to actual children (Luke 9:48), but also to Christ's followers who have a humble, childlike spirit. "In My name." Out of love to Me and for My sake. "Receiveth Me." Jesus considers Himself treated as we treat His little ones. III. Christ's teaching concerning of-

fenses (vs. 6-9). 6. "Shall offend." Whoso shall cause one of My little ones to stumble and fall into sin. "It were better." This shows the greatness of the offense. "That a millstone." etc. Drowning in the sea was a pun-"Wee unto the world." Or, alas for the world. "Because of occasions of stumbling" (R. V.) Because there are so many temptations and stumbling blocks put before men. "It must needs be." In this world, that is so full of sin and wickedness, those who serve Christ will be tempted. "Woe to that man through whom the occasion cometh" (R. V.) Woe to the man who is guilty of the awful crime of leading others into sin. Each man is personally responsible for his own actions. "If thy hand-foot causeth thee to stumble" (R. V.) If objects as dear to thee as these most valuable and precious members of the body cause thee to stumble and to fall into sin. "Cut them off." etc. The pleasing thing if Christ came to show us God as the nounced. "Into life halt." The only one who renounces a successful life here by giving up a profitable business because of its worldly character, or by giving up a pleasing and profitable occupation because it cannot be followed to the glory of God, and who accept poverty and hardship, may be said to enter into life "halt or maimed," but it is better to do this than to lose eter-

9. "Into the hell of fire" (R. V.) The literal Gehenna was a valley to the south of Jerusalem, a former scene of Moloch worship, and later the place was where the refuse of the city burned with perpetual fires. This fire is the symbol of terrible torment, which is awaiting the finally impenitent.

IV. Christ's care for His little ones (vs. 10-14). 10. "Despise not." As though they were beneath your notice. "Little ones." Children; therefore the weakest and most lowly of those who believe in Christ. "In heaven their augels." The angels in heaven, who behold the face of the Father, have a peculiar charge over them. 11. verse is omitted from the Revised Version, but if it does not belong here, it certainly belongs elsewhere, for Jesus came to save sinners. 12. "Onegone astray." This parable is given more fully in Luke 15:10. The lost sheep is a type of one straying away from the fold of Christ into sin. 13. He rejoiceth more. That sheep was of no more value than the other sheep. It was its "rescue" that caused the joy. 14. "Even so." Our heavenly Father has done all that He can do to bring all men to repentance; it is not His will that any should perish.

Banks Versus Saloons in North Dakota.

I traveled a thousand miles up and down these Great Northern extensions, visiting thirty-one towns in their swaddling clothes, and found every one of them ablaze with confidence that it was certain to surpass in population and prosperity all of its sister infants. In their main essentials they were bewilderingly alike. There was the main business street laid out like a boulevard for width, vastly expensive to pave whenever that step in development should be reached. There had not been time to build "residence sections" in most of them. The workers lived in the hotel or over their stores, and the few dwellings clung to the clustered beginnings of the town as if reluctant to scatter over the bare and wind-swept prairie. There were no saicous, for North Dakota is under the sway of a prohibition law. Whereas the saloon is the pioneer enterprise in the mining camp, the bank took the lead in this wholesome kind of creation. There were towns with a lozen stores, four hundred people and three banks. In fact, the nucleus of such a town is a group of elevators. the "general store," and the bank There was one town, Munich, whose history ran back some twelve months. in which three of the four corners of one block on the main street, were occupied by banks. It is an upside down condition of pioneer settlement when banks are so amazingly numer ons and salcons so conspicuously miss. ing .- Raigh D. Paine in "The Build Let it stand several hours. ers in The Oating Magazine.

It doesn't matter what kind of gambling you follow, they all lead you down.

SUNDAY SCHOOL Lousehold Matters

> To Clean Indian Matting. Take up the matting and lay it on the table, a yard at a time, and scrub it with some very good soap, using rather a stiff brush, then draw it through water, and finally swill it with pleaty of cold water, adding a little ammonia; or, if preferred, use strong salt and water. Bran water is an excellent thing, too, for this, If this matting is of really good quality, the water will not hurt it, as it is, or should be, impervious to damp.

> > Ant Destroyer.

Heat together in an earthenware vessel till dissolved half a pound of flawers of sulphur and four ounces of perash. Allow the mixture to get cold. then infuse with water, and apply to the infested place. Not many ants will survive a dose of this solution. If you wish to set a trap only, get a common sponge with large holes in it, wet it, and sprinkle sugar over it. The ants will collect in this. The sponge should be thrown into hot water, and all the ants will be destroyed.

To Boil Fish, Sprinkle the well cleaned fish thoroughly with salt, wrap in a piece of cheesecloth and boil, preferably in a fish kettle. The water should be scalding when the fish goes in, then let it simmer gently until the fish flakes. If preferred, the water in which the fish is cooked may be highly seasoned with celery, onion, bay leaf and parsley, or the fish may be boiled in a rich bouillon instead o? water; serve with a thick drawn butter sauce made rich with chopped hard boiled eggs, pickles and capers.

Purification, Etc., of Kitchen Grease. If the "grease" be in the form of mutton or beef suet, fat ham, etc., it should be cut in small pieces, and put over the fire to cook very slowly. Half a cup of water may be added for each pint or pound of fat. Let cook until the fat is extracted and the bits of grease quite brown. Pour off the fat, pressing the pieces until quite dry. If the fat has been used for frying and contains carbonized sediment, remove the sediment from the bottom of the cake of cold fat. If the fat is not now clean enough, melt and strain it through several folds of cloth laid over a colander.-Boston Cooking School Magazine.

Washing Lace Curtains. First dust the curtains gently and thoroughly. Put them to soak about noon in clear lukewarm water to which has been added a teaspoonful of borax to each two gallons of water. In the evening squeeze them as dry as poss:ble with the hands and put into clean warm soapsuds. Let soak over night: then squeeze and work with the hands until clean. Rinse thoroughly in borax water (1/2 teaspoonful borax to 2 gallens of water), blue and starch a very little. Spread two clean sheets on the carpet, pin the curtains at every scallop through both sheet and carpet, taking care to keep them perfectly traight and allow them to dry. Two alike can be pinned at once. Wash on a warm day so the doors and windows can be open. They will dry in a short time and will be as nice as new. It they are wanted cream color add strong coffee to the starch.-Mrs. John Now.

Nourishing Drinks For Invalids. Oriental Sherbet - Take two tablespoonfuls of rather tart jelly, preferably currant, grape, crauberry or apple, dissolve in a glass of cold water, then set on the ice until thoroughly chilled. Unless absolutely certain of the purity of your ice supply, it is not safe to use it in solution. Have all drinks chilled by standing against the ice, but take no chances of giving typhoid or other malignant germs lodgment in the body already weakened by disease.

Apple Water-Slice a half-dozen sour, juicy apples into an earthen pitcher, add a tablespoonful of sugar and pour over all a quart of boiling water. Cover closely and when cold strain and chill.

Tamarind Water-Mix preserved tamarinds with boiling water, cover and stand aside for half an hour. Strain, sweeten to taste and chill.

Pineapple Eggnog-Beat an egg slightly with a silver fork, add three ablespoonfuls pineapple juice freshly expressed, a little sugar and as much water as is needed to fill the glass. Strain and chill.

Barley Water-Barley water is both refreshing and wholesome. Put a scant uarter cup of barley into an earthen l-owl and cover with two quarts beiling water. When cold, strain, sweeten. add lemon juice to taste and chill.

Oatmeal Water-Put a quarter cup catmeal in an earthen bowl, with a half cup sugar and the juice and thin yellow rind of a lemon. Cover with two quarts boiling water, let it stand covered until the sugar is dissolved, strain and chill. Fruit vinegars may be used in place of the lemon.

Rice Water-Cover two tablespoonfuls of well-washed rice with a quart of boiling water, add a few raisins and simmer gently for two or three hours. Strain, add a pinch of salt, sugar and emon to season, chill and serve.

Irish Moss Lemonade-This is especially excellent in case of any throat irritation. Wash thoroughly one-quarter cup Irish moss and soak an hour in cold water to cover. Pour over it one pint boiling water and let it stand on the back of the range for half an hour. Strain, sweeten, add the juice of a lemon and chill. Flaxseed Tea-Wash a teaspoonful

flaxseed, clean and put into an earthen bowl. Pour on two or three cups of cold water, let it stand an hour, stirring frequently from the bottom. Strain Flaxseed Lemonade-Mix the juice

of one lemon with as much sugar as it will take up. Add two cups boiling water, and pour this lemonade boiling hot over two tablespoonfuls flaxseed. Crust Coffee-Over two carefully

browned slices of toast pour a pint boiling water. Steep gently fifteen minutes, strain and serve bot, adding sugar and cream to taste.

a factor upon the morals and deportment of the girls who compose the chorus has been argued pro and con for ages, but no solution is fully accented.

Many persons depict the life of the chorus girl as one of danger, studdewith innumerable pitfalls. An equa number of opinions uphold stage life by saying there are good and bad people in every employment, and that stage girls are usually deserving of greater consideration than is accorded them. One thing in which nearly all chor-

us girls are alike is indifference to their word. These girls care little for their promises. To the average chorus girl a signed contract is like a piece of waste paper, unless she really wants the engagement. In that case she will hold on to the contract like grim death.

Managers are busy men, but they have been known to resort to law to compel the heedless young lady to respect the paper she has signed .-Philadelphia Record.

The Summer Girls' Dress.

The 1906 Summer girls will be frocked in frills and furbelows delightfully feminine, writes Helen Berkely-Loyd in The Delineator for July. From parasol to boot tip, curves, dainty touches, and artistic color effects will distinguish everything they wear. Their elders, too, nake a generous use of color. They are permitting it to appear in their tweed trotteurs and motor coats, and their afternoon and dinner gowns of light, silken fabrics, are as often of the new mauve-blue and the warm American Beauty shades a soft white or the always charming pastel tints.

The semi-tailored gowns, manmade though they are, emphasize feminine curves in a marked degree, and show the most graceful effects. The bolero is seen on a great many of these gowns, the shorter ones having a ceinture attached that is entirely new.

The sleeves as a rule, are puffs to the elbow, or half-way to the wrist. They are finished with a velvet-inlaid cuff that flares considerably.

Among the little accessories that the Summer girl is wearing, are bracelets of black velvet held with jeweled buckles, and wisps of tulle twisted about the upper arm and the wrist, tied in fluffy bows. Arm or glove garters of satin ribbon, shirred over elastic and edged with frills of lace and fribbon are quite new, and as practical as they are ornamental.

IT PAYS TO CAPONIZE. A gain of four pounds per head in weight and of ten cents per pound in price is quite worth while when you remember that it can be done on about the same amount of feed. It is wise to caponize every cockerel not wanted for breeding. There is very little pain caused by the operation if done skilfully and at the right time-less pain than is often endured by cockerels in their fights with one another. But the writer will never forget the cold chills it caused him to witness the bungling attempts of some of the pupils at a poultry school. It is rank cruelty to practice such an operation without first working on dead birds.

"American crificism of poetry," says the London Academy, "is a plant that has not yet fully blossomed; there will be more of it in the course of another hundred years or so."

Catarrh Cannot Be Curel

With LOCAL APPLICATIONS, as they canno reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies Hall's Catarrn Cure is taken internally, and acts directly on the blood and mucoussurface Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a reg-ular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the muconsurfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarra. Send tor testimonials, free. F. J. Chener & Co., Props., Toledo, O.

Sold by druggists, price, 75c. Take Hall's Family Pills for constipation

Prof. W. H. Schofield is preparing two more volumes of "Literary History of England," to complete the series which Stopford Brooke, Professor Saintsbury and Mr. Goos have already contributed.

TORTURED WITH ECZEMA.

Tremendous Itching Over Whole Body -Scratched Until Bled-Wonderful Cure by Cutleura. "Last year I suffered with a tremendous

itching on my back, which grew worse and worse until it spread over the whole body, and only my face and hands were free. For four months or so I suffered torments, and I had to scratch, scratch, scratch until I bled. At night when I went to bed things got worse, and I had at times to get up and scratch my body all over until I was as sore as could be, and until 1 suffered excruciating pain. They told me that I was suffering from eczema. Then I made up my mind that I would use the Cuticura Remedies. I used them according to instructions, and very soon indeed I was greatly relieved. I continued until well, and now I am ready to recommend the Cuticura Remedies to any one. Mrs. Mary Metzger, Sweetwater, Okla., June 28, 1905."

They who will not bung on the rock will be broken by it.

FITS.St. Vitus' Dance: Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. 52 trial bottle and treatise tree. Dr. H. R. KLINE, Ld., 931 Arch St., Phila., Pa. Duse has no birthplace. She was born

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Chorus Girls Ways.
The stage and its environments as ALL HAIL PE-RU-NA. STOMACH CATARRH. MARY OBRIEN

> Miss Mary O'Brien. 306 Myrtle Ave., Brooklyn, N. Y., writes: "Peruna cured me in five wre's of calarra of the stomuch, after suffering for four years and doctoring without effect. In common with other grateful ones who have been benefited by your discovery, I say, All hall to Peruna.

Mr. H. J. Henneman, Oakland, Neb., "I waited before writing to you about my sickness, catarrh of the stomach,

my sickness, extarrn of the stomach, which I had over a year ago.

"There were people who to'd me it would not stay cured, but I am sure that I am cured, for I do not feel any more ill effects, have a good appetite and am getting fat. So I am, and will say to all, I am

cured for good.
"I thank you for your kindness.
"Peruna will be our house medicine hereaster." Catarrii of the stomach is also known in common parance as dyspepsia, gas-tritis and indigestion. No medicine will be of any permanent benefit except it re-

moves the catarrh. A Great Tonic.

Mr. Austin M. Small, Astoria, Ore., writes: "During the hot weather of the past summer I lost my appetite. I tried Peruna, and found it pleasant to take, a splendid appetizer and a great tonic."



Uncomfortable Mode of Travei. Thomas Nelson Page is spending he winter at Nice. Nice is the largest city on the Riviera and next to Monte Carlo it is

the gayest and the most beautiful. Mountains rise behind the town. Indeed, in that country the shore of the sea is altogether mountainous and the cailroad traversing it has innumerable

unnels. Mr. Page on a February afternoon was taking tea out of door on the warm and sunlit pier that is o iled the Palais de la Jetee. He complained of a railroad journey from Genoa that he had made and a young Englishman said: "Well, you came through a

lovely country at least." From low "Perhaps I did," said Mr. Page, "but it was uncommonly like traveling rough a flute."



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